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The term "Bolshevism" in the domestic philosophical discourse is very undefined. It should be assumed that the problem is associated with a complex fate as the original Russian philosophical tradition in the twentieth century, and the "Soviet" philosophy, forced to exist in the difficult conditions of the Soviet state and ideology. Supercedes the media space of Russia, in the last 20 years actively discussed Sovestky stage of Russian history, ignores this concept, using seemingly synonymous terms - "socialism", "communism", "Sovietism" and so on. Nevertheless, there is a semantic and terminological confusion that arises as a consequence of failure to distinguish the major philosophical and cultural categories.

The merit of the very problematization of the concept of "Bolshevism" as a specific cultural phenomenon, belongs in the first place, that Russian philosophy and its main representatives - N. Berdyaev, Merezhkovsky, C. Franck, F. Stepun, B. Vysheslavtseva and many others. They were the first who tried to make sense of "Bolshevism" is not a practice of the Soviet power, and not as a Marxist ideology, used for political struggle. Russian philosophy has put the problems of Bolshevism in the center of his thoughts about the fate of European culture, or to be more precise, about the fate of modern society and its principal key scenes. Bolshevism - is not ideology of the Bolshevik Party, not practical political struggle, and not a synonym for socialist ideology. For Russian philosophers is more a radical reversal of the whole of European culture in the direction of the destructive rationalism passed its borders. This, in the words of F. Stepun, "mind gone mad", it is a culture moderniteta, lost his balance. Nodal story of Russian philosophy - the story about the causes and reasons of the mental and intellectual disaster.

Inside most of Russian philosophy, however, there are at least two traditions of Bolshevism as an intellectual understanding of the phenomenon, the difference between them is interesting, and most importantly, reflects the deeper contradictions already in most of the Russian culture. For a long time a classic work, devoted to the phenomenon of Bolshevism, was the work of Berdyaev "The origins and meaning of Russian communism", in which Bolshevism as a phenomenon directly deduced from the specific nature of the Russian Enlightenment and the history of Russian XVIII-XIX as a whole. Thus, the responsibility for Bolshevism was assigned to the Russian culture, which has failed to properly process a competent modern European philosophical innovations due to their own immaturity and weakness. An alternative point of view are, for example, D. Merezhkovsky and B. Vysheslavtsev leading out from the history of Bolshevism modern European philosophy is not directly attached decisive importance to the "distortions" that she received in Russia, including the implementation of the Soviet project.

Responsibility plot occurs here in a consistent manner. If Bolshevism - "Russian soul sickness", then it should treat Russia itself, and thus for our sins alone to bear a fair punishment. If Bolshevism - a disease of the entire European rationalism as such, if it is - only part of the rotation, which is in Russian philosophy is described as "chelovekobozhesky" and premonitions which are given in a number of Russian literature proivzedeny, Europe is responsible for the accident, which broke out in Russia. Moreover, Europe is obliged to save Russia, including military and political, called for in the first years after the October Revolution Merezhkovsky wrote about it in Ilyin emigration on the same hints Vysheslavtsev. This idea remained with them until the end of their lives, she has not left them in the years of Nazism, when Merezhkovsky saw Hitler in the saving power of the European finally pay attention to Russia. Merezhkovsky, of course, wrong. Probably as mistaken and European intellectuals who come to Stalin's USSR, and then telling at home about the advantages of the Soviet system. But to understand the motivation of these people is extremely important. Understanding this motivation, tragic decisions and appeals of the twentieth century is not possible without the very problematization phenomenon of Bolshevism as an exceptional mental phenomenon of European culture and Russian history.